CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, SEPTEMBER 30, 1826. No. 39

RELIGIOUS INTELLIGENCE.

FOREIGN.

STATE OF RELIGION IN BUENOS AYRES.

Many French books, some of them infidel in character, have been introduced into the country since the revolution, and have poisoned the minds of many. The natural consequence has been, an indifference, if not an enmity, to religion.

There is a great degree of laxness in the observance of the Catholic forms and ceremonies. It is quite rare that an address is heard from the pulpit, except during Lent. In regard to attending mass, (which according to the Catholic discipline is required two or three times a week,) confession, and partaking of the sacrament, (which is required at least once a year,) &c. some of the older clergy, who were acquainted with the church in former times, deeply lament, that in these dark days, as they term them, requisitions so wholesome are by a number gradually increasing, wholly neglected. There has been also a deplorable change in the number, and in the character, of the attendants upon public religious processions.

This laxness is attributed in part to the want of a good understanding between the Church of Buenos Ayres and the Pope. Soon after the commencement of the revolution, a bull, amounting almost, if not quite, to excommunication, was, at the request of the king of Spain, issued against the rebellious colonies of South America; nor have all the efforts made to appease the wrath of his Holiness been as yet successful, so far at least as Buenos Ayres is concerned. Little has been done by him for the benefit of his wayward children there. Since the death of the old Bishop in 1811, no one has been sent from Rome to take his place. An officer, who bears the title of Provisor, has indeed been appointed from time to time by the civil Government, to discharge some of the duties of a Bishop; but he has manifested little zeal, compared with what might be expected of a regular Bishop from Rome.

Till very recently, there is reason to believe that few of the clergy were in possession of the Scriptures in their native language. Their habits of inactivity are such, that many of them feel little disposition to acquire or communicate information; and the Government is so sensible of this, that they have lately passed a law, making it the duty of the acting Bishop to require all the clergy to hold weekly conferences, in which some subject calculated to improve the mind shall be discussed.

To reform the vicious abuses which have sprung up within a few years, it has been recently proposed to assemble in some convenient place a grand Council of the Clergy of South America, to deliberate on the subject, and to adopt such measures as the present condition of the churches calls for. This plan is advocated in a work recently written by the venerable Dr Funes, Dean of Cordova, known abroad, as well as at home, for the conspicuous place which he has always held in the different public bodies convened since the commencement of the revolution.

N. York Observer.

The Society for promoting Christian Instruction in London and its vicinity, embraces eight associations, by the members of which 3,500 families are visited at least once a fortnight, and religious books and tracts are regularly lent to them. The Committee, near the close of the last winter, obtained the gratuitous services of 12 respectable ministers, who delivered a course of weekly lectures to mechanics, on the evidences of Christianity, which were attended throughout by crowds of attentive and deeply interested hearers. *Ib.*

In consequence of a correspondence which took place between the Rev. Dr Hanna, of Belfast, Ireland, and the Chaplain General of the army and others, in behalf of a regiment of Presbyterian soldiers quartered there, it has been decided, after much delay and considerable discussion, that the same liberty in respect to public worship shall be granted to the Presbyterian, as to the Roman Catholic soldiers; viz. that "that they shall be at full liberty to attend the worship of Almighty God according to the forms prescribed by their own religion." This is considered an important point gained. *Ib.*

DOMESTIC.

MEETING OF THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions, held their Annual meeting at Middletown, Conn. on Thursday, Friday, and Saturday, of week before last. On Thursday evening was delivered the annual Sermon, by the Rev. Dr Griffin, President of Williams College, from Matthew xxviii, 18, 19, 20. It has just issued from the press in this city as the fourth Number of the "National Preacher." On Friday afternoon the Report was read by Mr Evarts, the Corresponding Secretary, which we have heard spoken of as a document of peculiar interest. He was followed by the Rev. Mr Stewart, Missionary at the Sandwich Islands, in an Address which w chiefly taken up in describing the wretched state of society in those Islands during the reign of idolatry and oppression; and the very pleasing contrast which in many of them is now exhibited. On Friday evening a Sermon was delivered by the Rev. Dr Spring, of this city, on the internal evidence in favor of the anthenticity of the Scriptures.

REVIEW.

A Discourse on the Principles of Action in Religious Bodies; Delivered before the New York Eastern Christian Conference, at Broadalbin, June 19, 1826. By SIMON CLOUGH, Pastor of the First Christian Society in the city of New York. *Published by the Request of the Conference.* New York. 1826. 12mo. pp. 24.

Mr Clough is the firm and consistent advocate of religious liberty. The principles upon which, as he declares, "all the churches in the *Christian* denomination are founded," receive from him ready and efficient support. The sermon now before us, does not exhibit so much ability as the discourse delivered by him in Boston, from which extracts were given in the Register a few months since; but it is distinguished by the same explicit declaration and earnest defence of truths, which he considers essential to the growth of religion. It is animating to see a man come before the public with such a thorough conviction, that the sentiments which he avows are both true and important. Sincerity and decision are invaluable in the advocate of any cause; in him who maintains unpopular opinions on subjects connected with religion, nothing can compensate the want of these qualities; yet how many there are who speak of their own views rather as if they were afraid they might be correct than as if those views were to them the gospel of Christ, and who act as if it were dangerous to evince confidence in their own convictions.

Mr Clough's text is taken from Ephes. iv. 3, and leads him to consider "the Grounds of Action in Religious Bodies." They may, he thinks, be reduced to two, force and choice.—The former he reprobates, though it has been long used. On this topic he thus speaks:

"Dominion over conscience is founded upon three mistaken ideas, which constitute the core of the whole system. These errors were the offspring of pride, ambition, and love of power, and were gradually introduced into the christian system in an age of superstition, and carried to a state of perfection and maturity in times of thick impenetrable darkness.—The *first* is, that the care of souls does not belong to souls themselves, but is lodged in other hands, to whom Almighty God has committed the trust. Now what can be more extravagant and preposterous than such a sentiment as this. This doctrine inculcates the idea that there is a stronger principle than self-love, and that the soul is safer in the hands of foreign trustees, than it would have been were the care of it committed to itself. The *second* is, that there is something deep and mysterious in religion, inaccessible to the eye, and entirely beyond the comprehension of the understanding of the common people, and, at the same time, so necessary to their participation of the blessings of christianity, that without believing it they cannot be saved. This exhibits revelation unrevealed, destroys all rational foundation of faith, and prepares the mind to grovel in credulity. The *third* is, affixing guilt to errors of the mind. Such is the imperfection of the human mind, that the best of men are liable to err in matters of opinion; and to maintain that such an error of judgment is criminal, when it is wholly involuntary, and that a good man is a proper subject of punishment for such an unavoidable error, is, in other words, to assert that *God is unjust, reaping where he has not sown, and gathering where he has not strewed*, for being offended with his creatures for that which was unavoidable."

We doubt the soundness of one part of this statement. The unrighteous authority against which these remarks are directed, and from which so much evil has resulted to the world, rests, we conceive, on the assumption, that the errors of opinion are of necessity, or in themselves criminal, and that a certain portion of society may determine absolutely, what are errors. This authority may be claimed and exercised by those who reject mysteries in religion. Whenever one man is required to believe what another man or a body of men say he should believe, whether the points of belief be intelligible or "beyond the comprehension of the common people," there is spiritual tyranny. The bigot finds a great advantage in resorting to mystery, but rational christians, may attempt to establish dominion over the consciences of their brethren; and though we hope the caution is unnecessary, we would *not* forget that we may so violate our principles as to fall into the same error which we condemn in others.

Mr Clough is earnest in his opposition to creeds, and concisely but faithfully describes the progress of those evils which they induce.

"All churches, by what name soever they may be called, which are founded upon a confession of faith arranged by fallible men, have already admitted the first principles of the Inquisition, and have commenced with the practice of these principles. At the onset, perhaps, nothing more is intended than to prescribe the terms of admission, that by these means purity of faith may be preserved in the church; but in process of time it turns out that some one of the members, or more, who has been admitted on the ground of believing the creed of the church, is convinced that some articles are erroneous, and feels it to be his duty to make his sentiments public, and informs his brethren of this change of opinion. What now is to be done with this man? He appeals to the Bible as the rule of faith, and supports his sentiments both by evidence and argument. Expostulation is used in vain, he still firmly adheres to his sentiments. To persecute him seems to be wrong, for he is, [sustains,] a christian character; to bear with him is to violate the compact of union, and to undervalue the faith of the gospel. Something must be done, a conflict begins between the infallible law of our nature, thou shalt love thy neighbor, and a zeal to support a particular sense of Scripture, which has been given by fallible men, without any warrant or authority, and who have no more right to decide the sense of Scripture for him than he has for them. The solemnity begins by consulting and praying, and proceeds by reasoning and arguing, till the passions are inflamed, the christian beguiled; passes on to censuring, condemning, and excommunicating; and ends, in some communities, in settled enmity, in others in banishment, and in others again in fines, imprisonments, chains, and flames, and shrieks that pierce the hearts of men through successive ages, wherever the bloody tale is told."

"The only proper rule of action in religious bodies, is therefore, the free assent to the connected sense of scripture." Mr Clough claims for his own sect, the high praise of being the only consistent reformers of the sixteenth century.

"The only party among the early Reformers who had any just conceptions of the nature, character, and extent of christian liberty, and who were willing to act upon these principles, were the *Unitarian Baptists*. One of the greatest men among them was Andrew Dudith, a man to be held in everlasting remembrance for his rank, abilities, and christian character, who entered with more spirit into this subject than any of his cotemporaries, and made great sacrifices to promote it, has simplified the whole affair to the meanest capacity, by proposing only one plain question.—*To whom do you, dicimus, all address yourselves in your disputes; who is to be judge? I, for myself, most certainly; you, for yourselves; and a third for himself; and every individual of the human race, for the same reason, ought to enjoy the same liberty.* Here, then, are the true principles of christian liberty, stated in few words and concise language. These principles are clear, rational, and consistent, and when fully admitted will root up the foundation of popery, be a means of purifying christianity from its grosser corruptions, and establishing the christian church upon a permanent foundation of peace, prosperity, and happiness. This system may properly be denominated liberal."

And this system is preferred, "because it annihilates dominion over conscience," "because it destroys the foundation of persecution," "because it is produstive of a higher state of piety and devotion," and "because upon this system, all christians may be united in one body." The following remarks illustrate the third of these reasons.

"The experience of ages has abundantly proved to every reflecting mind, that men cannot be forced to become christians. Men may be lashed into silence by an arbitrary power, and compelled to act the part of hypocrites by professing what they do not believe, but they can be made neither wiser nor better by the exercise of such a power. The human mind is so constituted, that the springs of action are only affected by the force of evidence and power of persuasion; correct sentiments and pious dispositions can never be produced by persecution, or by any exercise of an arbitrary power; we might as well attempt to set a broken leg or dislocated joint by a lecture on logic, as to change a man's sentiments and opinions by breaking his leg, maiming his person, or ruining his fortune. After shedding so many rivers of blood, and filling the world with mourning, weeping, and lamentation, may we not be permitted to ask, what good has been effected by it? Who has been made more holy, more pure, and more hippy? Is it they who have been the instigators of those scenes of horror, the bare rehearsal of which chill the blood of every benevolent soul? Is it they, who with firmness and integrity have adhered to what they conscientiously believed to be true, and suffered every kind of cruelty and indignity that malice and envy could inflict and heap upon them? Is it they, whohave been overcome by timidity, compelled to renounce their true sentiments, and profess what they did not believe? Or is it they, to whom the bloody tales to be told in the succeeding ages of christianity? let these questions be answered by the sticklers for dominion over conscience, and let them show how the end proposed can ever be effected by these means. For till this is done, we must maintain that this system of force is anti-christian, and has a bad moral influence upon society.

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It is christianity, and christianity only, that can produce the pious dispositons in the soul that it requires; and when the mind is wholly given up to its influence, the christian will grow up *into the stature of a perfect man in Christ Jesus*; but when this influence is checked by human authority, and a wrong bias given to the understanding and affections, the infant believer must ever remain a mere dwarf *in the household of faith*. The most firm, zealous, and devoted christians, that have ever done honor to the cause of religion, have been those who have thrown off all dominion over their consciences, and followed their own convictions of truth. We, therefore, prefer the system of choice, to that of force, because it produces a higher state of devotion, and is more favorable to practical piety."

Two objections to the liberal system are often urged, to which satisfactory replies are furnished in this discourse. 1. "That should this plan be adopted, all regular order in societies would be broken up, and the body thrown into confusion." The following paragraph contains very just thoughts.

"It does not appear, from the most critical and impartial investigation, that any explicit and precise method of discipline, or form of church government, was revealed by Jesus Christ, or recorded by his apostles in the New Testament. Jesus Christ taught the great doctrines and duties of christianity, set the most perfect example of piety and morality, revealed a future state of retribution, commissioned his apostles to go on with the work, and ascended up to his God and to our God, there to execute the office of an advocate with the Father, and superintend the whole by the operations of his spirit. The apostles, a society of equals who constituted the first church, regulated all things as occasion required. At first they conducted the temporal as well as the spiritual concerns of the body, but as the body increased it was found necessary that they should be released from so great a burden. Deacons were accordingly appointed to take charge of the temporal affairs. And they finished their work without leaving any other rules of discipline, than the directions which were given in the epistles to the several churches, to whom they wrote as occasion required; and a few examples which were recorded by Luke in the Acts of the Apostles.—It follows that churches are left at liberty to adopt such rules and regulations as are consistent with the principles of christian liberty, and the best calculated to promote the objects of their association. Churches placed in different situations, will find it necessary to pursue different plans of public worship, to promote mutual instruction and edification, and to obtain the other objects for which they have united together. And this is perfectly consistent with the great and leading principles of christianity. Thus it appears that the idea, that all regular order will be broken up and religious bodies thrown into confusion, unless the rights of conscience are invaded and private judgment annihilated by introducing a confession of faith, is wholly founded in error. The good order of society, and the proper ends of all religious associations, can be attained much better upon the system of *liberty* and *choice*, than that of *force* and *power*."

So also in answer to

"another objection, that has been frequently and successfully urged against the liberal system, is, "that it will open the door to every heretical opinion, and finally sap the foundation of the true doctrine of the gospel." From this consideration creeds and confessions of faith have been frequently denominated by their advocates the bulwarks and ramparts of the holy citadel, by which the purity of the faith of the gospel is preserved. But I should rather say, that they have been the bulwarks and ramparts of the corruptions of christianity; for it is chiefly through them that the corruptions of the dark ages were entailed upon succeeding generations, and transmitted down to us at the present day. It is not a little amusing to hear a Catholic, a Calvinist, and an Arminian, all using this argument to vindicate the propriety of their own creed, when their creeds all differ from each other in what is deemed by themselves of vital importance. It must be confessed by the creed defenders themselves, that there have been more bad creeds than good ones, and more erroneous confessions of faith than true ones; how then can they be a means of preserving the true doctrine? Instead of keeping error out of the church they have kept it in, more especially where they are supported by civil authority."

Mr Clough enforces the duty of christians to be governed by these liberal principles, and censures the conduct of those who are unwilling to act in compliance with their belief.—The remarks at the close of the discourse we copy, and recommend to the study of such persons.

"This subject has not been sufficiently attended to, neither has its importance been duly appreciated. Too many, after having been convinced that these liberal principles are correct, from old attachments, secular interest, worldly popularity, or other causes better known to themselves, have still remained attached to sectarian bodies, founded in error and supported by arbitrary power. In pursuing this course, instead of *letting their light so shine, that others seeing their good works may glorify their Father which is in heaven, they have put it under a bushel*, and their influence has been worse than lost in the cause of truth. They have been the means of giving the enemies of liberal christianity occasion to say, that the friends of the liberal system are not so conscientious in their principles and practice as the orthodox, than which nothing is further from the truth. Others from pursuing this indiscreet course, have been so roughly handled by the abettors of these arbitrary principles, that their minds have taken a disgust against religious associations in any form, even upon the most liberal ground, and, therefore, choose to spend the remainder of their days disconnected with any religious body. After the most serious and thorough investigation of this important subject, and looking at it in every possible light, I am fully of the opinion that the cause of truth, piety, and the rights of conscience, most solemnly require every christian, who is prepared to act upon these liberal principles, to take a decided stand, and in the spirit of meekness, patience, and perseverance, *earnestly contend for the faith once delivered to the saints.*

"The cause does not only require christians of this description to take a decided stand, but it requires them to unite their strength and influence together, and by a simultaneous movement *strengthen the hands* and encourage the hearts of each other. They have ever remained too disjointed and disconnected with each other, and have acted too much in an individual capacity. Much more may be effected by united exertion, where the influence and strength of thousands are brought to act upon one point, than when men act in an individual capacity. And we trust that the day is not far distant, when we shall see a more extensive and effectual union formed, upon the broad principles of the *sufficiency of the Scripture and the right of private judgment*, than what has ever existed since the ruthless hand of arbitrary power has defaced and deformed the fair image of christian liberty, and planted the standard of the heart-withering system of dominion over conscience in the midst of its ruins."

We have observed some faults of grammar and diction, which should have been corrected before the sermon was sent to the press. Thus some men are said to be *dictated* by a love of power; and again, "may we go forward *dictated* by the same spirit." We doubt whether this be a justifiable use of the word. Page 17. Each of these extremes, "are," (is,) and the very common error of repeating the connective *that* in a sentence constructed like the following.

"Why should we suppose, *that* when so many important consequences have resulted to mankind from free inquiry on every subject but that of christianity, *that* on this one subject only it should be attended with bad and dangerous consequences?"

These are inconsiderable faults, but they demand attention. Correctness of language should always be regarded, and negligence is especially inexcusable in the writer of a tract, since it is meant to be circulated among that portion of the community who are least likely to detect, and are in most danger of imitating offences against grammar or good taste.

THE TESTIMONY OF REVELATION AGAINST TRINITARIAN WORSHIP.

It is commonly objected to those who do not approve the Trinitarian worship, that they must for that reason be unprepared to unite in the worship of Heaven, which, on the authority of Revelation, is affirmed to be Trinitarian. Our readers are aware of the peculiar character of this book, and the difficulties which have rendered a satisfactory interpretation of it nearly impossible. But we are willing to set aside all such considerations, and avail ourselves of nothing more than the plain text as it stands in the common version, and yet promise to bring abundant testimony against the position assumed by Trinitarian Christians.

At the very threshold of the book we have a token of our success. "The Revelation that GOD gave to Jesus Christ, to shew unto his servants things that must shortly come to pass." This was written *after* our Saviour's ascension to the glory prepared for him, and when, if ever, he must have been divine. It seems, however, that without a revelation he would not have known what he was about to communicate. Observe too that *God gave* it to him. Was he then God himself? And is not Jesus spoken of as a *distinct* being from God, just as the servants, to whom he was to shew what was first revealed to him, are distinct persons from him? We are persuaded nothing can be more evident to an impartial reader.

The fourth and two following verses furnish other witnesses in our favor. Addressing the Asiatic Churches, John says, "Grace be unto you, and peace, from him which is, which was, and which is to come; and from the seven Spirits which are before *his* throne, and from Jesus Christ who is the faithful witness, the first-begotten of the dead, and the Prince of the Kings of the earth." Without entering on any further considerations, we might ask here, if Almighty God is or can be spoken of in such terms as are here applied to Jesus Christ. Let our readers pause over them a moment, and they will say it is not possible. It should be attentively noticed in what manner John does here designate the Supreme. Instead of a divine name, he employs a divine attribute, and because there can be *but* one Eternal being, there is no room for doubt who is meant by "him that was, and is, and is to come." From the *Eternal One* John wishes to his brethren, grace and peace.

But it is added, "and from the seven Spirits before *his* throne." We must look further to ascertain whether John intends a person distinct from "him which was, and is, and is to come" or not. The same singular phrase occurs in a few other places. Thus in the 4th chapter we read, "there were seven lamps of fire burning before the throne, which *are* the seven Spirits of God." Of the Lamb it is said in the 5th chapter, that he stood in the midst of the elders, "having seven horns and seven eyes, which are the seven Spirits of God." The figures here used may perhaps convince us that no *person* distinct from God is intended. The burning lamps before the throne, may indicate the glorious effulgence of the divine presence. The seven horns and seven eyes, may indicate the divine power and knowledge, which were imparted to Jesus Christ in such copious measure.

But we are warranted in considering "the seven Spirits" as angels or some superior order of beings, ministers of the divine will. Perhaps John has the same reference as Paul in the following sentence; "I charge thee before God and the Lord Jesus Christ, and the *elect angels*." In the Apocrypha we find too a similar illustration, "I am Raphael, one of the *seven holy angels* which present the prayers of the saints, and go in and out before the glory of the Holy One." See also Rev. viii, 2. If such be the allusion of John, we have here a complete refutation of the argument for Christ's deity, drawn from the circumstance of his being associated with God in the devout aspirations which occur in the Epistles, and in this book, for none would argue so respecting the seven Spirits, although there is the same ground for it. The peculiar offices Christ sustains towards us, and his peculiar relation to God, render the phraseology to which we refer, natural and proper. But we are not to conclude that the Apostles believed Jesus to be God, because when they wish us "grace and peace from God our Father" they add "and from the Lord Jesus Christ."

We proceed to the next verse, "unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever." Can any one deny that the term *God*, and the terms *his Father*, are here used as equivalent? If his Father be God, we have here no evidence that Christ is addressed as deity, but the reverse. We have here, therefore, no support for Trinitarian worship.

In the 4th chapter is an example of worship which none will pretend to be such as Unitarians might not imitate. The 5th contains the scene of the sealed book, in which it is represented, that "the Lamb took the book out of the right hand of him that sat upon the throne," and "when he had taken the book, the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for *thou wast slain*, and hast redeemed us *to God* by thy blood." Thus far the evidence is against the Trinitarian most certainly. But it proceeds. "And I beheld, and I heard the voice of many angels round about the throne, saying with a loud voice, worthy is the Lamb *that was slain* to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Here too we cannot find any thing to which a Unitarian would object. We are saved from all misapprehension as before, by simply observing that all which is said is addressed to one who had *been slain*. Yet further we read, "And every creature which is in heaven and on the earth, and under the earth, and such as

are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb, forever and ever." There is here a plain distinction of *objects* preserved, and this implies a qualification of the ascription in its second application. It is, to say the least, not Trinitarian worship; for it is not addressed to Jehovah—Father, Son, and Holy Spirit, but to him who sitteth on the throne, and to the Lamb. Blessing, honor, glory, and power, are terms which admit of less and more; there is nothing absolute and determinate; and why may we not fairly suppose that a less degree of each was attributed to the Lamb than to him that sitteth on the throne. The mere fact that the same terms are at the same moment applied to each, decides nothing of itself. An expression of homage and gratitude to Christ is perfectly compatible with an expression of homage and gratitude to God, and may accompany it, without our *confounding* the two objects, or the two expressions addressed to them. This view of the passage is still more confirmed by the next verse, in which, after the ascription just recited had *closed*, it is added, that "the elders fell down and worshipped him that liveth forever and ever." This was a distinct act, and is in the highest sense religious worship, because the object of it was God alone.

We think the quotations we have made will compare with Unitarian sentiments to more advantage than any other. The resemblance to Trinitarian phraseology is hard to trace, and we cannot perceive it. The 6th and 7th chapters, together with the two succeeding, offer nothing for remark. In the 11th we read, "there were great voices in heaven, saying, The kingdoms of this world have become the kingdoms of our Lord, and of *his* Christ. And the elders which sat before God, fell upon their faces and worshipped God, saying, we give thee thanks O Lord God Almighty, which art, and wast, and art to come." What evidence of a triune deity does this passage disclose? Is not the distinction between God and *his* Christ, as two different beings, manifest still? And is not the former to be worshipped as exclusively *the Eternal?*

We have cited all the passages which this book contains pertaining to our argument. If the examples of worship referred to are not Trinitarian, none are left which will be claimed as such. Nor do the Scriptures, throughout, furnish an instance of religious homage in Trinitarian form and phrase. You cannot pray as a Trinitarian, exclusively in Scripture words. Even the favorite passages, which unite God and the Lamb, do not speak of the other person. How is this? Can that be a proper form of worship for which the Bible cannot furnish suitable language.

CHRISTIAN REGISTER.

SATURDAY, SEPTEMBER 30, 1826.

In the Christian Register for August 12th, was inserted an extract from a letter which was written by a gentleman who had recently been at Utica, and related to some occurrences in that village, of a disgraceful character. The principal actor in these scenes was one Phinney, of whom several things were told not much to his credit. The Recorder and Telegraph hinted a doubt of the facts at the time, and, after a very considerable interval, comes out now triumphantly, with the cry of "hear both sides." Readily did we compose ourselves to listen. But we are constrained to say, the blast was over loud for the occasion. All which it announced was, that the Western Recorder says, to all serious people, that the gentleman in question, Mr Phinney, has been in that part of the country [Utica] ever since the days of his childhood; that his character has been intimately known among the people there; and that the Oneida Presbytery received him recently, by a unanimous vote, as a worthy member of their connexion.

Now, to what does this amount? Simply to this; Mr P. was well known in Utica, and its vicinity, and had lately become a member of a Presbytery. We never doubted either. But a man may *be known* by his *ill fame* as well as by his good reputation. And Presbyteries *may be deceived* as well as people of the humbler sort, especially when they are actuated by party spirit. Our correspondent stated *matters of fact*, each one of which is susceptible of proof, and can be shown to be unfounded if it really be so. Does the Western Recorder deny all which was asserted in the extract? Let the evidence be produced then, by which his denial is sustained. Mere general assertions are not sufficient. If the Western Recorder can invalidate the statements of our correspondent with something more substantial, we say as he did, that "we shall rejoice to learn that his friend was mistaken."

The Boston Recorder observes, "whether there has been any deviation from propriety, which might be called imprudence, we are not prepared to say." Is it only imprudent in a man to assume the title of "Brigadier General of Jesus Christ," to pervert prayer to purposes of malice and buffoonery? Do Messrs Willis & Rand regard with approbation the attack upon Col. Mappa, and such like transactions? Do they call the men who are leaders in such things, "faithful servants of Jesus Christ," and us "scoffers," because we would expose them?

The information on which we relied was derived from a source which warranted us in communicating it. It came from persons in Utica and Trenton, who were witnesses of what they relate. It was of such a character, that every man who respected religion would have felt it his duty to lay it before the public. The charge of "malice" cannot with any color of justice be attached to the author of the communication. And we are not yet convinced, for we have had no proof, that the accounts furnished by him after having been among the people who *so well know* Mr Phinney, are not substantially correct.

The Rev. Mr Whitman is accused of "fraud," by a writer in the Recorder. He needs not our aid in throwing off the imputation. Nor do we apprehend any injury to his well established character from such attacks. But we think it well not to suffer this to pass without some notice.

The accuser says, "in the prosecution of an argument, designed to prove that the doctrine of the Trinity originated at the beginning of the 4th century,—Mr W. confidently quotes a passage from Mosheim, as important and conclusive testimony. This passage, however, contains more than is quoted in the sermon, and the accuser thinks it "assumes another form and feature," in consequence of the omissions.

In the first place, we answer, that so far from having entered into any "argument" on the origin of the Trinity, *previously* to the quotation, Mr W. had not even affirmed any thing respecting it. He introduces the quotation thus, and this is the *first* sentence on the subject. "Nor will it greatly surprise us, that the doctrine of the Trinity should be followed by such pernicious consequences, when we consider by whom and under what circumstances, this doctrine was made." He cites from Mosheim two declarations, which shew when and by whom the doctrine in question, was first established. Then he makes his own inferences and remarks, founded upon Mosheim's testimony. The passage quoted, is at length as follows.

"In the year 317, a new contention arose in Egypt, *upon a subject of much importance, and with consequences of a yet more pernicious nature.* The subject *of this fatal controversy, which kindled such deplorable divisions throughout the christian world,* was the doctrine of three persons in the Godhead; a doctrine which in the three preceding centuries had happily escaped the vain curiosity of human researches, and been left undefined, and undetermined by any particular set of ideas.—*The church indeed had frequently decided against the Sabellians and others, that there was a real difference between the Father and the Son, and that the Holy Ghost was distinct from them both; or as we commonly speak, that three distinct persons exist in the Deity; but the mutual relation of these persons to each other, and the nature of that distinction that subsists between them, are matters that hitherto were neither disputed nor explained, and with respect to which the church had, consequently, observed a profound silence.* Nothing was dictated to the faith of christians in this matter; nor were there any modes of expression prescribed as requisite to be used when speaking of this mystery."

The parts in italics were omitted in the sermon. Our readers can judge how far they affect the testimony of Mosheim, as to the time when the doctrine of the Trinity, by which we are to understand that doctrine which asserts an *equality* between the Father, Son, and Spirit, originated. Every one acquainted with Ecclesiastical history must know, that the *superiority* of the Father was asserted as clearly as that the Son and Spirit were distinct from him, until the 4th century. Therefore, all which Mosheim says in the sentences, omitted by Mr W. does not militate in the least, with Mr W's inference respecting the origin of the Trinity.

If it be essential to that doctrine, to affirm the *equality* of Father, Son, and Spirit, then no such doctrine was known before A. D. 317. Mr W. had in view nothing else but the origin of the Trinity, as he had stated that doctrine, and as his hearers understood it. He had no concern with what related to another subject, viz. the disputes about the distinct existence of the Son and Spirit, and their derivation from the Supreme God. Of course he had nothing to do then, with what he omitted, in Mosheim's account, which only goes to shew that there had been some disputes about the "*real difference*," between the Father, Son, and Spirit.

We think the charge of fraud is as unfounded as it is discourteous, and we dismiss it with the hope that Mr Rand will see fit to give as much publicity to the defence, as to the accusation.

We met with the following passage in the "Sketch of the Internal Condition of the United States of America, by a Russian," a book in general, remarkable for the correctness of its statements and opinions. The passage is curious, both as containing the testimony of an intelligent foreigner, who had favorable opportunities of judging, and no disposition to exaggerate our numbers, to the progress of Unitarian sentiments, and as furnishing an instance of the power of education. Mr Poletica does not seem to think it possible that the Bible should be any thing else than those doctrines which Unitarians declare are unintelligible, and opposed to human reason.

"But the sect of Unitarians, or followers of Dr Priestley, augments most rapidly at this time. This phenomenon is curious, and we may well be astonished, that it can obtain in a country, where human reason is so jealous of its prerogatives. For, the doctrine of the Unitarians or anti-Trinitarians, is a mixture of faith and philosophical scepticism, difficult to be reconciled. They admit the Bible as the foundation of their belief, and then declare that it is unintelligible to human reason, and opposed to it. They acknowledge the divine mission of Jesus Christ, and yet deny the divinity of his nature."

Strange inconsistency! to acknowledge the divinity of his mission, and yet deny the divinity of his nature. How blind must Unitarians be, not to perceive the necessary dependence of the one on the other. If the writer of the above extracts had learnt the sentiments of Unitarians from their own lips, he would not have called them "followers of Dr Priestley." Unitarians own no Master but Christ, and however the virtues of Priestley may be venerated, we imagine that few in this country, would be willing to take him as their guide in biblical interpretation, or theological speculations.

In the same work, we find another instance of the effect produced on the judgment by early associations.

"The condition of the clergy, [in the United States,] is far from enviable. They are subjected to the influence of republican forms, and like the rest of the citizens, compelled to go through the ordeal of election."

How unfortunate tha the clergy have not escaped "the influence of republican forms."

The Christian Watchman contains an article, bearing the name of Robert Hall, in which occur the following sentences.

"In the esteem of all but themselves, they, [Unitarians,] have descended many degrees lower in the scale of error, [than Socinus,] have plunged many fathoms deeper *in the gulph of impiety.*"—"In their own consciences, they know that they differ from Socinus only in pushing the degradation of the Saviour, to a greater length, and, that in the view of the Christian world, their religious delinquencies differ from his, only as *treason* differs from *sedition*, or *sacrilege from theft*. The appellation of Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it, not to expose, but to *hide a part of their shame*. Let them assume any denomination they please, let them be styled Anti-scripturalists, Semi-deists or Socinians. But let them not be designated by a term, [Unitarian,] *which is merely coveted by them for the purpose of chicane and imposture.*"

Such is the spirit of Orthodoxy! But is this the spirit of Jesus? The Christian Watchman may answer. While such weapons are employed against us, we shall feel invulnerable. We pity the men who can stoop to use them.

"Two men, Ponter and Shepherd, were lately hung at Nottingham, England, for robbery. The following account is given in the London papers of their last moments. We quote it as an illustration of the opinion, which we have more than once expressed touching the evil of such executions.

"Ponter said to the Rev. Dr Wood, 'We confess ourselves guilty of the crime for which we are going to suffer; tell all around to take warning by our example. *I was never so happy in my life as I now feel.* I have led a sinful course of life. Lord have mercy upon me.' Shepherd seemed deeply engaged in prayer. He, however, spoke aloud, and said, '*I shall soon be in heaven.*' Then looking round at the crowd, he observed, 'Weep not for me, but for yourselves; *I wish you were all as happy as I am.* Glory be to God forever, I shall soon be in heaven with him.'

"When the executioner had adjusted the ropes, and while the unfortunate men were standing under the gallows, ready to be turned off, Shepherd, joined by Ponter, sung, with a firm voice, the following verse;

'My soul's full of glory, which inspires my tongue,
Could I meet with angels, I'd sing them a song;
I'd sing of my Jesus, and tell of his charms,
And beg them to bear me to his loving arms.'"

Such are the hopes and glories of the gallows. *Nat. Gaz.*

We should quote the above as an illustration of the evils following from a pernicious system of doctrines. One of the best traits of Unitarian christianity, is its requisition of a holy *life*, as a ground of hope in death. We do not wonder, that men who have led careless lives, or who feel alarm in their approach to the grave, embrace the doctrine of Calvinistic atonement. It must be a most soothing faith to their souls. We cannot but regret the importance which even Unitarians are willing to attach to the last hours of life, and the anxiety which they often manifest to learn what was "the state of mind" in which a friend left the world. It is consoling and instructive to listen to the language of piety uttered by dying lips; but it is a favor granted to few. The mind sympathises too intimately with the body. We should be consistent, and remember that we profess to trust not in a transient penitence or fervor, but in that "patient continuance in welldoing," which has the promise of eternal life.

We copy the following from the National Gazette. We know not that there is any necessity for calling the attention of ladies in this city to the wants of female prisoners. But active as their benevolence is, we can hardly believe that Boston is entirely purified of those evils, which have resulted from the modes of confinement, of which criminals and debtors have been the subjects in other cities. In the country we have witnessed the sad effects of our penal system on the inhabitants of the gaols, and we would suggest to our friends who delight in deeds of sympathy and charity, that here is an opportunity for the exercise of their kindness, in giving instruction and relief to the wretched inmates of our prisons, and yet more in affording protection and solace to that portion who are released from a confinement, that is sometimes unjust and always disgraceful, and who are driven by the coldness of society, to despair and guilt.

"The Montreal Spectator of the 9th inst. relates, that, on the day before, a poor female, a good looking woman, with fine hair flowing over her shoulders, was liberated from the gaol, destitute of any apparel except a pair of old trowsers. The mob attacked her, and she sought refuge at the Guard House, whence, however, she was soon expelled. On the morning of the 9th, she was seen wandering on the banks of the river. The Montreal writer observes—'Thus is a female, guilty perhaps of no crime but *poverty*, driven forth from a gaol, the name alone of which is a stigma, to certain misery or certain crime;' and he calls upon the ladies of the place to establish an annual fund for the purpose of clothing and otherwise protecting such of their sex as happen to be immured in the dreadful prison.

"We have mentioned this harrowing case, chiefly with a view to revive here public attention to the condition of the wretched females who are put into our receptacles for criminals. There are no objects more entitled to the compassion and benevolent notice of the ladies who have leisure and other means for such exercises of charity. The peculiar devotion of Mrs Fry and her generous associates, in England, has been made a topic of debate or ridicule; but it is excellent in its design and tendency; it has rescued many an unfortunate being from the depths of misery or depravity; and it ought to be imitated, wherever it can be without the sacrifice of domestic duties or general propriety, or material inconvenience."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

SUNDAY AT THE HOUSE OF REFUGE.

New York, Sept. 17, 1826.

Mr Editor,—I was invited to attend divine service this morning at the House of Refuge, in this city. You know that this establishment is for the reformation of Juvenile Delinquents. It has been lately instituted, and is the first experiment of the kind in this country. Having felt a great interest in this subject, I gladly availed myself of the opportunity to visit the institution. There are two edifices, with large yards, surrounded by a high wall; one of the buildings being for boys, and the other for girls. It was about time for morning service. The Superintendent blew a whistle, when all the boys assembled from various parts of the premises, having been engaged in studying their Sunday lessons, and formed themselves in a line according to their height, about a hundred in number. The oldest might be eighteen, and the youngest seven. They were barefooted, had tow cloth trowsers, &c. and each had a book in his bosom. At repeated sounds of the whistle, they faced to the right and left, and then marched, in close step, after the Superintendent, into the chapel. One of the managers, was present, who waited upon the strangers being three in number, into the chapel. We found the boys seated on benches, and the two front rows occupied by the girls, who had been conducted in by the Matron previously. On one side were a few seats occupied by several persons who appeared to belong to the families of the keepers. In front, sat the instructers of the weekly schools, the visiters, and two clergymen. The dress of the girls was blue gingham, and coarse muslin handkerchiefs. The greatest stillness prevailed. No talking or noise took place among the delinquents. I have never seen a Sabbath School where the children behaved with more propriety or attention.

A hymn was first sung, the whole audience joining. A young clergyman then made a short prayer. He was followed by an aged minister named Roby, who read the 34th Psalm, and discoursed from these words:—*Come ye children, hearken unto me; I will teach you the fear of the Lord.* He addressed the youth very affectionately, calling them his children, his young friends, &c. With the exception of some sentences, above the comprehension of young and ignorant minds, his extemporaneous sermon was well adapted to the circumstances of the audience. In general, they listened to the preacher with attention. Many of the children wept while the preacher spoke of the anguish of their parents at their misconduct. When scenes of their infancy, or their parents were alluded to, a chord was touched, which seemed at once to affect them deeply. After sermon, a prayer was offered and another hymn was sung, the reader having explained the meaning of many phrases as he read it. The Superintendent waved his hand, the girls all arose, faced to the right, and followed the matron out of the chapel. After a short time, at a similar signal, the boys arose, and followed the instructer, beginning at the youngest, and leaving the chapel in perfect order and silence, without a word being spoken.

The manager invited us to walk over the buildings, and we could not consider it any breach of propriety to devote a part of this holy day to so useful and interesting an employment. We saw in a book case, a considerable number of books, neatly covered, being a little library for the use of the inmates. Some large maps were also suspended around the apartment. The house is built after the manner of the celebrated State Prison at Auburn, in this state. Within the walls of the building are two rows of dormitories, of two stories, each story having a wide gallery or corridor also within the walls of the building. The dormitories are small, but are neatly whitewashed, and thoroughly ventilated. They have been quite cool and comfortable during the warm weather. A hammock is swung in each; the door is locked on the outside at night, leaving an aperture in the centre of it; lamps are lighted in the gallery; and two or three boys together guard the whole, in rotation, the most trusty being entrusted with this duty. Even a whisper is heard in any part of the gallery. Opposite the dormitories, on the wall, are hung Lancastrian school lessons, and maps. The galleries are used as school rooms.

We next went into the eating room, where the boys were seated at the tables eating their luncheon, dried cod fish, brown bread and water. We partook of this homely, but good fare also, with the boys. They do not have dinner until after the afternoon service. We went into the work shops. Many of the boys are employed on week days making cane and flag bottoms to chairs, and the rest in making shoes. They are hired out to persons who occupy the work shops at twenty five cents a day, for the best boys. The work was neatly executed. We next examined a building not completed, intended for girls. Like the other building, it is two stories high, long, narrow, and built of brick. It is to be under the exclusive care of ladies.—There is a large chapel in it; the girls are to sit in the gallery and the boys below; and the building is so contrived, that the boys and girls will not see each other in coming or going to the chapel, or while there. We saw the Ladies' Committee room, the laundry, the washing and ironing rooms, the kitchen, &c, &c. This building will contain separate dormitories for 68 girls, and the other building will contain 120 boys. The cost of each of the buildings will be only $13,000.

We saw the youths walking about the spacious yard, after service, some arm in arm; and others were seated in various places; nearly all of them being engaged in reading or studying. As we came out of the large gate, a man and boy, in mean attire, stood there, the little fellow holding a small basket with great care. To the inquiry of the manager, the man replied that his little son wanted to go in a few minutes. For what, demanded the manager. Only, Sir, to take in a small trifle for his brother, who is in the place, said the poor father, with considerable emotion. The manager told us, he had witnessed many affecting scenes, when parents came to see their children at the Refuge. Most of these unfortunate youth are neglected by their parents, who are in the State Prison, but occasionally, the children of virtuous parents get beyond their control, associate with wicked companions, break the Sabbath, steal, are convicted and sentenced to this institution. Here their afflicted parents follow them, with heart rending lamentations. Of what incalculable benefit must such an institution be in the way of prevention. The delinquents form habits of cleanliness, obedience, industry; acquire useful occupations, education, and religious instruction.

I cannot but hope our city will be blessed by a similar Refuge, and that it will produce a lasting beneficial effect upon the vagrant and vicious youths who are now training to fill our county and state prisons. It is indispensable, however, that the building be properly constructed. Separate dormitories are absolutely necessary. Better have half a dozen boys in a room than only two. That our worthy Mayor, and the gentlemen entrusted with the House of Refuge at South Boston, may emulate the benevolent exertions that have been so happily crowned with success in this city, to rescue the young from the paths of iniquity, is my ardent hope.

I am respectfully yours,
A Bostonian.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I have just read a communication in your paper of the 23d inst, signed "A Unitarian," on the "Rights of Churches, and Parishes or Congregations," in which two very important questions are stated, which, as I think the subject a very serious one, and one on which much error has prevailed, I cannot refrain from offering a reply.

The questions are thus stated;

1. "Can there be any propriety in the proceeding of a parish or congregation, a great majority of whom do not profess to be members of the church, to impose upon that body a pastor, who is to be their presiding officer, and to administer to them the bread and wine of the Sacrament?"

2. "Would not such proceeding be a direct violation of the rights of the members of the church, if they should not choose to merge their right of election with the congregation?"

In reply to the first question it may be remarked, that the minister is chosen to perform all the duties belonging to the pastoral office, of which the administration of the Sacrament is only a part. In the other and general ser-

vices of the ministerial office, the communicants have only an equal and common share with the rest of the church or congregation. Now there does not seem any propriety whatever, that any portion of any society requiring any special incidental service of its officer, not required by the rest, should on that account be invested with a distinct power in his election, in addition to that which they possess as members of the whole. Perhaps an illustration from another example will show this. Suppose, at the time of the election of a minister, a considerable portion of the society should have recently experienced the loss of friends, or some other calamity, it is one of the ministerial duties to visit and console them; they are called on to give their votes as a part of the society; but no, they say, besides this we wish to act as a separate body, and have a distinct negative on the choice of the minister; for, with what propriety can an assembly, a great majority of whom have not known such bereavements, and have no competent judgment of the proper qualifications for a cousoler of affliction, impose upon us a guide who is to administer consolation in this heavy hour? It will be readily seen that such a demand would be unreasonable, and that there could be no impropriety in rejecting it.

Now, this is, in fact, a stronger case than the one in question; for there is no such peculiar qualities requisite for the administration of the sacrament, as for the visitation of the afflicted. It is required of the minister for the discharge of all his duties, that he be able, pious, zealous, industrious, affectionate and moral; and in these traits of his character, all the congregation have a common and an intense interest; he is to be the leader of their devotions, the instructer of their ignorance, the consoler of their afflictions, their spiritual counsellor and guide; and as that part of the church who are excluded from the communion, have as great an interest in the salvation of Christ, as firm a belief in the revelations of the Gospel, and often as humble and contrite feelings, and as ardent hopes of future pardon and felicity, as those who limit this interesting and cheering memorial to themselves, it is not to be presumed that they would desire to elect a minister who was deficient in the qualities enumerated; and as nothing more could possibly be required by communicants, the idea that they could in any way be practically aggrieved by the choice of a pastor for them, appears to me a chimera.

Admitting, however, that this fancied evil should occur, would the election of a minister by a society, in fact impose him on the communicants? They are under no obligation whatever to receive the sacrament at his hands; but may appoint any other person they think proper, at their own expense, to administer it to them. But, is it not, on the other hand, manifestly unjust, that to avoid so easy and effectual a remedy, this separate body should derive a right from their own voluntary association; to defeat by their second vote, an election made by those who have, in most respects, an equal interest with themselves; and in which they had fairly and proportionally participated? I repeat, that the whole society are as competent to judge what minister is most wanted by them, as the communicants are what is most suited to them, and if they desire to place themselves under the guidance of one whom they judge will supply their spiritual wants, and are willing to defray the necessary expense, it seems to be a departure from every principle of justice, that their wishes should be entirely defeated, by the absolute veto of a small selfcreated body within themselves.

The remarks now made on the first question proposed, will, in a great measure, apply to the second. If the edifice of worship was first built by communicants only, and sold out to noncommunicants, with the express reservation that the communicants should possess the whole right of the election of a pastor, or a separate concurrent vote, it would then be a plain violation of their rights, for the society at large to insist that they should be merged with them in the election. But here the right is evidently derived from compact, and ought, on that account, to be respected. It may, indeed, appear strange, that any such unequal provision should be instituted; that any portion of a society should be willing to give support to a minister in whose election they had not a proportional influence; or that any honorable and fair minded man should be willing to receive such support, from those to whom they refused this participation; but both parties having brought their minds voluntarily to consent to it, I do not see but that it ought to be sacredly adhered to. But where no such compact is made, and especially, (as is usually the case,) where the society is first formed, and the church built, and the communicants afterwards arise in it, I cannot perceive how they have any separate rights on this subject to violate, or that they can refuse to vote in common with the rest of the society, any more than any other association for any other religious purpose, which may form itself within the society.

I cannot close this communication without adverting to a statement of your correspondent, which I think erroneous. He says, "A parish, or religious society, as known to the constitution and laws, has its rights as such, but still it is not a church. The church is a distinct body, and by the gospel, and all common usage, has been considered as such." I readily grant that "common usage" has limited the meaning of the word *church* to communicants only, and this limitation has been most unfortunate; for persons generally, taking their ideas of "a church" from the customary *modern* meaning of that expression, have assigned to the communicants of a society only, all the powers, privileges, and duties, which in the New Testament have been predicated to the church, where no such limitation is to be found. The gospel recognises all who believe in the divine mission of Jesus, and who consider themselves bound to obey him, and especially those who are baptized into his name, as the members of his church, and every congregation of such persons in any city or place, is there termed a church. We look in vain through the whole of that volume, to discover any trace of a distinction betwen believers who communed in the sacrament, and believers who did not commune, and the application of the term church to the former only.

I am surprised to be told, that sincere followers of our Lord Jesus Christ "do not profess to be members of the church of Christ," a distinction which they would not resign for worlds, because they are excluded from participating in the revered and desired memorials of his love. B.

The Treasurer of the American Unitarian Association acknowledges the receipt of *Thirty Dollars*, from the Ladies of the First Parish in Hingham, to constitute their pastor, Rev. Joseph Richardson, a life member of the Association.

CITY AFFAIRS.

In Common Council, Sept. 25. On motion of Mr Morey, "An Ordinance providing for the appointment of an Attorney and Solicitor for the city of Boston," was taken up in the second reading.

After some discussion, whether such an officer is needed, and whether he should be paid by fees or salary, the bill was committed to a special committee, consisting of Messrs Dorr, James, Hatch, Eveleth, and Waters, with instructions to report on the expediency of the Ordinance, and also what sums have been paid to professional gentlemen for their services, since the organization of the city government.

"An Ordinance to prevent the Adulteration of Bread;" and "An Ordinance to regulate Common Criers," were read the second time and passed.

On the report of a joint committee, the sum of $300 was taken from the appropriation for Juvenile Offenders, and appropriaied to the construction of a Porter's Lodge at the gate of the House of Industry.

The report of a joint committee in favor of fencing in the land in front of the Franklin School, was refered on motion of Mr I. Parker, to the Committee of Finance.

The special committee on the subject of the oath proper to be administered by the Assessors to persons claiming an abatement of taxes, reported an order prescribing the form of such oath, which was read and laid on the table.

The committee of the Common Council to whom was referred the report of a joint committee, on the petition of Jonathan Huncwell and others and the remonstrance of William Dall and others, for and against the acceptance of a Bridge proposed to be built from Wheeler's Point to South Boston, made a report, recommending that the Council *concur with the Board of Aldermen in accepting the bridge when built.* This report was accompanied by a plan, and the answers of James E. Baldwin, Esq. Civil Engineer, to sundry questions put to him by the committee. The report and Mr Baldwin's communication having been read, Mr Dorr moved to print all the documents for the use of members.

Mr Curtis moved to amend the order to print, by providing that the documents be printed in the newspapers for the information of the citizens in general.

Mr Bent, of South Boston, and Mr James opposed the publication in the newspapers, and Mr Bent called for the yeas and nays. On taking the question, there were 30 in the affirmative and 3 in the negative.

On motion of Mr James, a committee was ordered to inquire and report the proceedings of the City Authorities and the officers and agents of the South Bridge, relative to granting leave to pass said bridge free of toll.

On motion of Mr Bassett, the report of the joint committee on repairing the Mayhew School House, was taken up.

Mr Curtis explained the objects of the report and described the state of the school house, which is very much out of repair. The plan proposed is to build a porch on the southwest side, and take into the school rooms the present entries, ten or twelve feet wide, and thus to enlarge the area of the rooms. By the estimates that had been sent in, it appeared that a thorough repair from the roof to the ground would cost about $3000.

Mr Barry opposed this appropriation, he said that for several years the inhabitants of Ward No. 1 had been endeavoring to get the Elliot School House repaired and an additional story put on it; and he should not vote for this school, unless that was also repaired.

Mr Curtis said that if the Elliot School House was out of repair, repairs ought to be made; but one of the objects of the petition alluded to by the last speaker, was to construct a Ward Room; this he was opposed to, because he had been informed by persons of good judgment and well acquainted with the north part of the town, that at the next division of the wards, it was highly probable the Elliot School House would fall within another ward. He stated that he should cheerfully vote for a sum necessary to *repair* the school house, and to put it in proper order for the purposes to which it had been devoted, but not to make a Ward Room in it, at the present time. He concluded with offering the following order, which was read the first time and passed to a second reading at the next meeting.

Ordered, That the Mayor and Aldermen cause the Mayhew School House to be repaired according to a plan drawn by Mr Hall, and that a sum not exceeding $3000 be appropriated for this purpose.

Adjourned to Monday next.

FOREIGN INTELLIGENCE.

South America. Washington, Sept. 22. We have been favored with a letter received in this city, from a gentleman in Vera Cruz, dated August 24. We learn from the letter, that at Vera Cruz it is thought probable that an attempt will be made to release Cuba and Porto Rico from the government of Spain, "by the establishment of a government founded on liberal principles, and guaranteed by Colombia, Mexico, and the other free American States. Security in the slave property will be the first consideration. Commodore Porter has entered upon the full discharge of his official duties as "Commander in Chief of the Department and Squadron." The Naval Administration of Mexico is quite different from ours; it is divided into two departments, East and West, or rather Atlantic and Pacific. The duties of Commodore Porter are of a mixed character, somewhat like that of Secretary of the Navy and Commander of the Squadron. There are juntas to attend to the duties similar to those of our Navy Commissioners, at which he presides. He has also the immediate superintendence of Navy Yards, and the regulation of the ports in the Gulf; the harbor masters being officers of the Navy, are also under his command. The Contrador General is an officer that answers, in some respects, to the Fourth Auditor of the Treasury, and stands at the head of the Furser's Department, who are all called Contradors; he is also in the character of Navy Agent, and is a member of the Economical Junta, or what may be styled Navy Commissioner. This affords a sort of outline of the Mexican Naval establishment. *Journal.*

Late Congress of Panama. Vera Cruz, Aug. 23. We have received the *Gazette Extraordinary of Mexico*, of Aug. 15, which affords the very important and official information, that the Congress of the new American states, convened at Acapulco, have formed a "*Treaty of Alliance and Perpetual Amity between the United Republics, an unqualified League, a limited Treaty, and a Compact;*" and have adjourned to meet at Tacubaya, a town near the city of Mexico.

England. London, Aug. 18. The *Courier* announces, that orders have been sent to the Colonies in the West Indies, to close the ports of those colonies against the vessels of the United States, after the first of December next, the government of this country having declined to reciprocate the terms of the act of Parliament for regulating the trade of the colonies with foreign countries.

The same paper contains a statement to show the probable fate of the Catholic Emancipation Bill in the new Parliament. According to this estimate, there will probably be 325 members in favor of the bill, and 329, besides the Speaker, against it.

The *Times* asserts, that the deficiency in the Customs for the current quarter, has been not less than 100,000*l.* weekly, compared with the last year!

The commercial prospects of the country do not appear to have changed much for the better. The accounts from all the districts near Manchester are as full as ever of melancholy details respecting the unabated pressure of distress. There is no increase of employment; and wages, to the small extent they can be carried, are at the lowest possible point of reduction. Great distress exists likewise in various parts of Ireland. The potao and oat crop have fallen short. Provisions are scare and high; and the horrors of famine already begin to be felt. Hundreds of emaciated wretches crowd the streets of Cork, begging for bread. A contagious fever prevails at Dublin. The number of cases in July amounted to fourteen hundred! Alarming disturbances have also been made in some places; and fearful apprehensions are entertained for the future.

Portugal. By the Seagull, from Oporto, Portuguese papers as late as Aug. 19th have been received at New York. The people universally appeared to be delighted with their new Constitution; and all the public papers were highly caseoned with *liberal* professions. They make no mention whatever of any opposition intended, or making, on the part of Spain to oppose the new order of things.

A great number of Portuguese gentlemen in London, assembled at the residence of the Portuguese minister, the Marquis de Palmella, on the 14th of August, to take the oath to the new Constitution.

Germany. An article from the Algemeine Zeitung, dated Mentz, July 27 states that the election of a new Chamber of Deputies was going on in the Duchy of Hesse, but so slowly, that the magistrates thought it necessary to issue a circular to the citizens, threatening to publish the names of those who do not exercise their political rights, by voting for the choice of deputies. In some towns the magistrates have been obliged to send police officers and soldiers to the houses of the voters, to fetch the polling papers, which, by the constitution, they should do themselves. In other places no votes have been given, and in Upper Hesse, the people have positively refused to have any thing to do with the election for a new Chamber of Deputies.

Greece. The Paris papers contain intelligence from Greece to the 29th July. It is of an unfavorable character. The people are still more divided, and the government weak and inefficient.

DOMESTIC INTELLIGENCE.

Essex South District. The Salem Gazette announces that the Hon. B. W. Crowninshield, the Representative in Congress of the Essex South District, will probably be re-elected without opposition.

The Rev. Mr Cornelius, Pastor of the Tabernacle Church, having been appointed Secretary to the American Education Society, an Ecclesiastical Council, mutually chosen, was convened in this town, on Wednesday, of last week, to give advice; and after attending to the subject, came to the following result on Friday noon;

"*Resolved*, That in the judgment of this Council, it is the duty of the Rev. Mr Cornelius to accept the appointment of Secretary of the American Education Society, on the condition that his pastoral relation to his church and people be continued. It is also recommended to the church and society to acquiesce in this arrangement."

The Agent of the Southern and Western Theological Seminary begs leave to express his acknowledgments for between one and two hundred volumes of valuable books from Hon. E. Everett; also for very acceptable donations of books from the following gentlemen; Rev. Messrs Greenwood, Sparks, Pierpont, Parkman, H. Ware, jr, and L. Beecher, D. D.

Pennsylvania. The Federal Conferences of the first Congressional District in Pennsylvania, have nominated Samuel Breck, Esq. as a candidate for that district at the next election. Mr Breck was the only member of the Pennsylvania delegation in Congress who voted for Mr Adams as President.

Baltimore, Sept. 22. We learn with regret that about Frenchtown and Elkton, in Maryland, Newark, Christine, and in nearly all the lower region of Delaware below Wilmington, the fever and ague, and bilious fever, prevail in a degree almost unexampled. Very little rain has fallen there during the summer. *Chron.*

Annapolis, Maryland, Sept. 19. The *Electoral College* of this State met in this city yesterday. All the members were present, excepting four, detained by sickness. Edward Johnson, Esq. of Baltimore, was elected President. After the appointment of a committee on returns, the College adjourned. This day the College again convened, and proceeded to ballot for fifteen persons to compose the *Senate of this State*, for the ensuing five years; when the following gentlemen were elected.

EASTERN SHORE.

Littleton P. Dennis, Somerset county; Edward Lloyd, Talbot; Irving Spence, Worcester; Kinsey Harrison, Queen Anne's; J. T. Resse, Kent; William Whitley, Caroline.

WESTERN SHORE.

Charles S. Sewell, Hartford county; Reverdy Johnson, and Upton S. Heath, Baltimore; William H. Marriott, Anne Arundel; John Nelson, Frederick; James Thomas, St Mary's; John C. Herbert, Prince George's; Benjamin S. Forrest, Montgomery; Daniel Sprigg, Washington.

Charleston and Savannah Cotton Crop. The quantity of cotton exported from Charleston in the eleven months preceding the first inst, was 174,735 bales, of which 162,285 bales were Uplands, 12,450 Sea Island. Of the Uplands, 23,323 bales were shipped coastwise, the rest to foreign ports. The spipments within the same period of the preceding year, were 137,042 bales of Uplands, and 18,213 Sea Island. Total 155,255; of which 21,473 bales were shipped coastwise.

The shipments of cotton from Savannah during the eleven months preceding the first inst, amounted to 186,007 bales, of which 6,321 were Sea Island. The exports of the preceding year, within the corresponding period, were 129,683 Uplands, and 7,769 Sea Islands.

The exports of Rice from Charleston in the eleven months of the present season, were 93,280, of which 26,850 were shipped coastwise. Last year 89,501, of which 33,834 were coastwise.

Rice exported from Savannah in eleven months of the present season 11,455, of which 6,477 were shipped coastwise. In the same period of last year 6,821, of which 4,667 were coastwise.

Georgia and Alabama. We learn of a gentleman direct from Georgia, that an accommodation of the contested question relative to the boundary line between these two States has been effected. As we stated in our last, the Georgia Commissioners commenced running the line according to their construction of the compact of 1802, when they were recalled by the Alabama Commissioners, and the difference which prevailed was settled by the latter party assenting to the proposition of the former. So that the line will now be run from Nicajack on the Tennesse river, to the most western point of a great bend on the Chatahoochie, known as Miller's bend, about 37 miles above Fort Mitchell.

Indians. *Arkansas* papers to the 17th August narrate several depredations committed on the white citizens, and their property, by the *Osages*, and other tribes, even in the vicinity of Fort Towson; and that a party of them was headed by *Mad Buffalo*. And a *Natchitoches* journal of the 14th, gives the particulars of the murder on the Bravos of the whole family of a Captain Clark, consisting of nine persons, three of whom were friendly Indians, lying in an encampment, by a party of Wayco and Tawarka Indians, and that Judge Tate, who was in company, made his escape, after receiving four or five wounds.

GENERAL SUMMARY.

William and Mary College. The visiters of this College propose organizing it anew, by the appointment of a President and Professor of Moral Philosophy. A meeting of the Visiters, for the purpose of making an appointment to these offices, is to be held on the 16th of October.

Lectures. Hon. Timothy Pitkin, author of the Statistics of the United States, intends to open a law school in Farmington, where he will deliver lectures on national and constitutional law, on the political and civil history and institutions of Connecticut and the United States.

Railway. The Essex Marine Railway, erected near the head of the Crowninshield Wharf, is now in operation. The materials and workmanship of this new Railway are of the most substantial kind. It is constructed on the same principle as the other, but is said to contain some essential improvements.

Spinning Flax. Two mechanics of Lowville, N. Y. have invented a machine for spinning flax, which is expected to be of great value. For such an invention Napoleon offered a great prize. Hitherto, all attempts to spin flax with a facility at all compared with that with which cotton is spun have been ineffectual. If this machine succeeds, the price of linen will be greatly reduced, and become an article of export from the United States.

New York Market women. The New York Enquirer says it is no uncommon thing for the old ladies who deal in potatoes, parsley, onions, and peas, to be worth $50,000. Those women are accused of forestalling, and their profits are said to be immense.

Large Apple. An Apple has been left at the office of this Gazette, of fourteen inches in circumference, and twenty-one and a half ounces weight. It comes from Evesham, New Jersey. The abundance and size of the fruit, this year, in that State, Delaware, Pennsylvania, must strike every traveller. *Philad. Nat. Gaz.*

Crops. There is the appearance of an abundant crop of cotton in Tennessee.

Kentucky Currency. A Lexington paper states that the "Commonwealth Bank paper is current in the state at seventy five cents for the dollar."

House of Refuge. A House of Refuge for juvenile delinquents has been established at Albany.

Churches. There are 377 places of worship in London.

Factories. In Rhode Island the factories consume *thirty thousand* bales of cotton annually.

Fraud in Tobacco. A merchant of New Orleans lately purchased a lot of Kentucky tobacco, in several hogsheads of which huge pieces of heavy oak timber, from 3 to 6 inches in thickness, were substituted for the common heading stave. By this deception, the last purchaser sustained a loss of from 50 to 70 lbs. per hhd. more than the usual tare.

Road. A public meeting has been held at Portland, at which measures were adopted, to remove the obstructions and repair the road over the Notch of the White Hills occasioned by the late freshet.

Muster. We are informed, (says the Evening Gazette,) that orders have been transmitted by Major General Crane, for the First Division of Massachusetts Militia to parade at Dedham, on Thursday, the 12th of October next, for Inspection and Review.

Boundary The Georgia and Alabama Commissioners for tracing the boundary line between the two states have disagreed; and the Georgia Commissioners proceeded to mark the line, "according to their own construction of the compacts."

Children. The number of illegitimate children born in Paris, during the year 1825, was 10,221.

Newspapers. There are now five newspapers published in the Colony of New South Wales.

Colliers. In the last week of July, at the Collieries in the vicinity of Birmingham, (England,) the masters attempted to reduce the wages of the colliers from 4s. a day to 3s. 6d. The colliers *struck*, assembled in great numbers, and *threw into the canal* those who worked at reduced wages. They had, afterwards, a battle with a corps of the yeomanry troops, who were assisted by some regulars. Some of the yeoman were severely wounded.

Hanging. At a recent criminal trial in Ireland, a witness was thus interrogated. "Do you think you deserve to be hanged?" Answer—No. "Not deserve to be hanged? Will you persist in saying upon oath that you do not deserve to be hanged?" Answer, "I don't think I deserve to be hanged *entirely*." *Nat. Gaz.*

MARRIAGES.

In this city, on Friday evening last, by Rev. Mr Wisner, Mr John D. Furber, of Boston, to Miss Mary Furber, formerly of Newburyport.—On Sunday evening, by the Rev. Mr Dean, Mr William Hoyt, to Miss Sophia Perkins.

In Salem, Mr Thomas James Monroe, to Miss Melinda Augusta Ward.—On Sunday evening, by Rev. Mr Upham, Mr Dana Parks, of Boston, to Miss Sarah Lefavour, of S.

DEATHS.

In this city, Ebenezer Farley, Esq.—Sept. 16th, Catherine Cross, aged 56.—Charlotte Milton, aged 37. 17th, Isaac Johnson, aged 70.—22d, Henry Gates, aged 28.

Yesterday, at Rainford's Island, in this harbor, Mr Nathaniel Hatch, aged 20, of Kennebunk; he was landed last Tuesday from the brig Maine.

In Dorchester, on Friday last, Miss Lacy Bacon, daughter of David Bacon, Esq. of Rochester.

In Roxbury, Miss Nancy Sumner.

In Haverhill, on the 17th, Mr George White, aged 24, son of Leonard White, Esq.

In Newbury, Mr Richard Jaques, aged 34.

In New Bedford, Deacon Zebedee Simonds, aged 40.

In Fairhaven, Mr Abraham Sherman, aged 82.

In Northampton, Mr Beham Clapp, aged 82.

In Hatfield, Hon. Jonathan Dickman, aged 75.

In Dover, Mr Jotham Odiorne, aged 35, formerly of Gorham, Me.

TRACT, No. 9.

CAUSES of the Progress of Liberal Christianity in New England, just published by the American Unitarian Association, and for sale at the Depository, 81 Washington st. pp. 16, price 3 cents. sept. 30.

FRAGMENT SOCIETY.

THE Annual Meeting of the Fragment Society will be holden at the house of Mr Samuel Dorr, Granite Range, Common street, on Monday next, Oct. 9th, at 3 o'clock P. M. Per Order,

S. B. CALLENDER, *Sec'ry.*

Sept. 30. 2w

ALGER'S MURRAY.

FOR sale, by Lincoln & Edmands, Alger's Murray, being Murray's own abridgment of his Grammar, with such copious additions from his larger work, as to embrace all the rules of Syntax, and in most cases to supersede the necessity of his large work, 25 cts. In numerous towns, the School Committees have introduced this very much improved edition of Murray's Grammar.

Extract from the Records of the School Committee of Boston.

"At a meeting of the School Committee, held at the Mayor and Aldermen's Rooms, May 5, 1826, it was

Voted, That Alger's Abridgment of Murray's Grammar, Boston stereotyped edition, be introduced into the public Reading and Grammar Schools of this city. JOHN PIERPONT. *Sec.*"

Boston, June 15, 1826.

ALSO, just published, a new edition of *Murray's Exercises*, with various improvement, and references to the rules, by which false Grammar may be corrected. By Israel Alger, Jr.

ALSO, The English Teacher, a Private Learner's Guide, being Murray's Exercises, and they, placed in columns opposite to each other, by which the errors and corrections are seen at one view, and will thus be peculiarly convenient to instructers. sept 30.

BLAKE'S NATURAL PHILOSOPHY.

JUST published, by Lincoln & Edmands, The 2d stereotype edition of Conversations on Natural Philosophy, greatly improved, by Rev. J. L. Blake.—Perhaps no work has contributed so much as this, to excite a fondness for the study of Natural Philosophy in youthful minds; the familiar comparisons with which it abounds, awakens interest, and rivets the attention of the pupil.

Recommendation.

I have been highly gratified with the perusal of your edition of Conversations on Natural Philosophy. The Questions, Notes, and Explanation of Terms, are valuable additions to the work, and make this Edition superior to any other, with which I am acquainted. I shall recommend it wherever I have opportunity. JASPER ADAMS,

Principal and Professor of Mathematics and Natural Philosophy in Charleston College, South Carolina.

Charleston, Jan. 10, 1826. sept. 30.

THE PRONOUNCING TESTAMENT.

THE Pronouncing Testament, for the use of Schools and Families, is constantly for sale by Lincoln & Edmands. This work is handsomely printed, and all the proper names, and many other words, are accented, to lead to a correct pronunciation. Many thousand copies have been called for, and it has exerted a powerful influence in exciting attention to the subject of correct pronunciation. It is hoped that Schools in general will be furnished with the work.

Sept. 30.

MR COLMAN'S SERMON,

JUST received, and for sale at 81 Washington St, A Sketch of the Character of John Adams, delivered in the Church in Barton Square, Salem, 9th July, 1826, the Sunday after his interment; with notices of the Character of the late Mrs Adams. By Henry Colman. 4w sept. 30.

CHRISTIAN CALENDAR.

IN the press, and will be published, about the 10th of October, The Christian Calendar and New England Farmer's Almanack, for 1827.

Country traders will be supplied, at the Christian Register Office, 81 Washington street, on the most favorable terms.

All orders promptly attended to. 2wis sept. 30

VALUABLE SCHOOL BOOKS,

PUBLISHED by Lincoln & Edmands, No. 59, Washington Street, Boston, on fine paper, the most of which are stereotyped.

Spelling Books.

Kelly's First Spelling Book, or Child's Instructer, 1 dollar per. doz.

Kelly's Second Spelling Book, or American Instructer, 2 dolls. doz.

Arithmeticks.

Primary Lessons in Arithmetick, by Frederick Emerson, for small children. 60 cts. doz.

Elements of Arithmetick, by James Robinson, Jr. 1 doll. pr. doz.

Temple's Arithmetick, 3 dolls. doz.

Robinson's American Arithmetick, 6 dolls. doz.

Readers for Young Classes.

The Child's Assistant in the Art of Reading. 1 doll. pr. doz.

The Pronouncing Introduction. 3 dolls. doz.

Richardson's American Reader. 3 dolls. doz.

The Pronouncing Testament. 44 cts.—2,50 cts.

Readers for the higher Classes.

The Pronouncing English Reader, 6 dolls. doz.

The Biblical Reader. by Rev. J. L. Blake, $10 doz.

The Classical Reader is *in press*, and will be published in a few weeks, being a chaste and elegant selection of compositions, in prose and verse, adapted to the high Classes in Schools and Academies, by Rev. Mr Greenwood, and Mr George B. Emerson, of Boston. ☞The Publishers indulge a confidence, that School Committees, in making a selection for the winter schools, will find this work peculiarly deserving their attention. It is believed to be so happily adapted to the reading of the higher classes, in point of elegant composition, and in importance and variety of matter, as to entitle it to become a standard Class Book in our Schools.

ALSO,

Walker's School Dictionary, 7,50 pr. doz.

Alger's, Murray's Grammar, 2 dolls. doz.

Do. Exercises, 4 dolls. doz.

Do. English Teacher, or Private Learner's Guide.

Alger's Book Keeping, on a new plan,

Blake's Natural Philosophy, much improved,

Dr Adam's Geography and Atlas,

Lincoln's Scripture Questions, 1 doll. pr. doz.

Pronouncing Bible, 8vo.

**For sale, also, the principal School Books in use. 3t Sept. 16.

NEW HOUSES.

TO sell or let, two new houses, situated in the upper part of Milton Place, leading from Federal street. These houses are substantially and faithfully built, and being situated opposite Federal court will always command an open view. They are finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf. aug. 26.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.

FOR sale at 81 Washington street, single or in quantity, the Cambridge Selection of Hymns and Psalms, (originally published at Andover,) lately stereotyped by T. H. Carter, & Co. Fourth edition, 56 cts single, boards, $45 per hundred, neat sheep, $33 do 'n sheets. To this Selection is now attached a 'Guide to Choristers," specially adapted to, and prepared for, this work, by two gentlemen whose names have the highest authority in the department of sacred music. The above Selection is now extensively used in this region, and is every month acquiring a wider diffusion. Sept. 9.

MRS BARBAULD'S WORKS.

THIS Day Published at the Christian Register Office, and ready for delivery to subscribers the Cambridge edition of Mrs Barbauld's Works in two volumes, duod. with an additional volume containing her juvenile works. The subscription price of the two vols. ($1,75) or with the additional volume, not embraced in the prospectus ($2,50) will be enhanced after the first of Oct. These three volumes are more complete than any other edition, English or American of this lady's writings. aug. 26.

Poetry.

PHARAOH'S DAUGHTER.

Morn rose in beauty on the silent Earth;
And waves of golden light shed their rich glow
On the deep azure of a cloudless sky;
Mute nature woke to joy and man to care;
When by the rushy margin of that stream
Which rolls its fertilizing waves abroad
Through Egypt's arid soil, was seen a form
Bending in sadness o'er the reedy brink,
As if to catch the dewy spray that rose
In sparkles from the silver crested wave.
Slowly it glided off, as the loud hum
Of mingled voices gathered in the air.

Then came a sprightly train, preceding one
Who bore upon her lofty brow the signs
Of regal state. Calmly she moved along
And often paused as if to meditate.
The crimson rose slept on her polished cheek;
And blended its rich beauty with those tints
Which the fierce rays of Egypt's sun dispense.
Her eyes' serene intelligence bespoke
The placid workings of a pensive mind;
When feelings slumber like the silent strings
Of a neglected lyre, 'till nature's voice
Awakes in eloquent response their rich
Vibrations. You might think her parted lips
Gave promise of harmonious utterance
When thought should kindle into speech; for there,
Hovered each harbinger of intellect
That gives the eye assurance of its worth.

But see! with curious haste the thoughtless group
Press onward to the river's grassy bank,
Where safely moored among the waving reeds
A slender bark is found. With eager hands
They draw the fragile fabric from the stream
And bear it to their chief. She slowly opes
The light veil wound about the rush-wove bark—
When Lo! a wondrous sight salutes her eye—
A babe lies slumbering in this frail abode;
And, as she gazes on its infant form,
A wailing cry is heard. Its arms are spread
As if to supplicate relief for woes
It cannot yet discern. Then nature's voice
Awoke those slumbering cords to sweet response;
And feeling answered from her secret cell
To pity's soft appeal—
"Poor Hebrew Babe,"
Her soft voice breathed in sighs—"Forsaken babe,
Thou shalt be reared beneath a regal roof
And sorrow's blight shall never touch thee more."—
She pressed the infant with her crimson lips
And laid her hand upon its swarthy brow
In token of adoption "Haste, she cried;
"And find me soon among the Hebrew bands
"Some childless female in whose bosom flows
"The soft maternal tide in needless store."

A shrinking form draws slowly near, in whom
The observant eye may trace a ray of joy
Athwart the outward aspect of despair;
But not a sign of recognition beams
In her averted eye; coldly she takes
The cherished infant in her longing arms,
Then turns and clasps it wildly to her heart.

Family Visitor.

DEVOTIONAL.

But that the christian religion, which we revere as the most express and perfect medium of revelation, may be valuable and excellent to us, or in regard of us, before all things we must understand it. We must acquire just and clear conceptions of its contents, of its designs, of its doctrines, precepts, and promises. Neither the name, nor the confession, nor a blind reverence of religion, will make us wiser and better and happier. It does not operate upon us like a magical charm, without our knowledge or concurrence, but only in proportion as we understand it, reflect upon it, and actually use it. Attend therefore, O man, attend in this design to the voice of God in nature, to the voice of thy Creator and Father, who speaks to thee in all his works; and adhere to the writings of the evangelists and apostles, who deliver to thee the doctrine of Jesus in its primitive simplicity and purity.—If thou grant an attentive audience to that voice, and draw truth from these living fountains, then will religion appear to thee devoid of all human interpolations and inventions. will appear to thee in the most venerable aspect, in her majestic unvarnished beauty, as a daughter of heaven, whom the Father has sent to mankind for their consolation upon earth.

Oh could I represent to you her value, as I feel it myself, and render her as important to your understandings and your hearts, as she is to me! It is religion that makes me wise; she makes me good; she makes me contented and cheerful; she teaches me how to use and enjoy the present; she opens to me the loveliest prospects in futurity, there promises me a higher, an everlasting felicity, and at the same time renders me actually capable of it. Knowledge of truth, inclination, and power to do good, a calm, contented heart, moderation in prosperity, comfort and fortitude in adversity, hope and assurance in life and in death. These are thy gifts, oh religion, and how precious, how indispensable to my happiness!

Effects without causes, means without end, faculties without adequate objects, numberless series and consequences of things destitute of an intelligible connexion, beauty and order produced from chance; virtue and vice, life and death at incessant variance; moral creatures without control, an immense world without a sovereign and ruler; such would be the appearance of visible things to me, and how must such a view perplex my spirit! In what a dreadful abyss of doubt and despondency must it sink me! lost among the innumerable multitude of things which belong to this universe, alone and abandoned amidst all the living creatures that surround me, I should have nothing whereon to fix; nothing wherein to trust; nothing that could lead me with safety in my thoughts and pursuits, nothing that I could consider as the first object of my wishes, my desires, my endeavors; nothing that could unite me with other beings and things!

And how differently now does every object appear to me! what a totally different, what a brighter and more cheerful aspect does the world now wear to me, and how its magnificence and beauty exalt and rejoice my spirit! Now I perceive and revere a first, eternal, and all perfect cause of every thing that is and was and will be; a God from whom all things proceed, by whom they are, and to whom they belong; a God extolled and praised by every particle of matter, every plant, every beast, every man, every spirit, the heavens and the earth, as the Almighty, the Allwise, as him who is love itself. I now behold, on all sides, as far as my eye surveys and my penetration reaches, a continued scene of beauty, symmetry and order; all around me the wisest, the kindest designs, and the fittest means for their accomplishment; on all sides life and joy and happiness, here in tendency and in bud, there in bloom and in maturity. Now all things depend in the closest and most intimate union on each other, the small and the great, the visible and the invisible, the grain of sand on the sea shore and the all-vivifying source of light; all is the work of one sole, supremely perfect mind; all form but one whole; in which the natural and the moral, the good and the bad, the present and the future, are indissolubly knit and interwoven together; in which nothing is unnecessary, nothing redundant, nothing unintended, nothing absolutely bad and hurtful; a whole, supported and maintained, disposed and guided by its infinite author himself, and wherein all tends to the greatest possible perfection and happiness.

If I allow myself to be guided and conducted by her, and consider all things in the light which she diffuses over them, then am I satisfied with all things; satisfied with God, whom I know and revere as the wisest and most tender father, and from whom I expect only good, and constantly the best; satisfied with all his arrangements and dispensations in the natural and the moral world; satisfied with the place and the circumstances wherein he has set me, with the portion of abilities and goods he has assigned me, with the events he has suspended over me, as I know that all this is adapted to my appointment and to my happiness; satisfied with myself, as I am conscious of my uprightness and integrity, and if I even fail, yet do not wilfully transgress, and am approaching nearer to the mark of christian perfection; satisfied with all my fellow creatures, as I hate none, envy none, as I love them all, rejoice with all the good, and am patient and indulgent to the frail and infirm; satisfied with all things about me, as every thing is, and is just so, as the allwise and all-gracious God would have it to be!

Thus am I taught, thus led, thus cheered, thus supported and strengthened, thus comforted by religion, in prosperity and in adversity, in life and in death! thus does she preserve her value in all times, in all places, in all circumstances, in regard to all my affairs, all my concerns and fortunes, unchangeably continuing what she is; constantly the safest teacher, the most faithful guide, and the best comforter of man! Yes, oh divine religion, that art thou, that wilt thou ever be to me, as thou hast hitherto been! ever my truest friend, my inseparable companion along the path of life, the partaker of all my joys and sorrows, my consolation in death, and my conductor to the mansions of heaven! Yes, oh God! to know thee, the only true God, the allwise, the all bountiful, the father of mankind, to know Thee and Him whom thou hast sent, our Saviour Jesus, this is life eternal, the supreme, everlasting bliss. *Zollikoffer's Sermons.*

NARRATIVES.

At the time when I descended the river, the inhabitants of the Ganges were scarcely more different from the watermen of the Mississippi, than these were from the sailors of the Atlantic, or indeed from any class of people that I had seen. They had, too, an acquired dexterity, a cleverness in the discharge of their hard and diversified duties, a generous intrepidity, and an unbounded kindness towards each other, when they were in good temper, which threw a moral interest over their character. The long voyages on these rivers have their daily incidents, dangers, and escapes from storms, and sawyers, and falling-in banks and trees, and dangers, too numerous and anomalous to be be classed. These incidents, however little they might figure in comparison with the records of a log-book at sea, furnish no inconsiderable occasion for exultation and discussion, as the boat ties up to the willow, and the hands kindle up a bright fire among the huge piles of drift wood, which blazes high, and illumines the deep forest, and drives away the wolves and the owls, and the men seat themselves round the fire for their "filley" of whiskey. Then commence the long and marvellous stories of what they have seen and adventured; and then follows a sleep under the blue canopy, as profound as that of the grave.

We had much fatigue, and encountered many dangers, and there were many quarrels and reconciliations, before we reached the mouth of Red river. That river discharges its waters into the Mississippi by a broad and creeping stream, through a vast and profound swamp. It seems a deep canal, its dark surface ruffled only by the darting of huge and strange fishes through its sluggish waters; the foaming path of the monstrous alligator gar, the shark of rivers, a thousand little silver fishes leaping from the water, and sparkling like diamonds; numberless alligators traversing the waters in every direction, and seeming to be logs possessing the power of self-direction; or occasionally these logs sinking one end in the water, and raising the other in the air, and making a deep and frightful bellow, between the hiss of a serpent and the roaring of a bull; the lazy and droning flight of monstrous birds, slowly flapping their wings, and carelessly sailing along just over the surface of these dark and mephitic waters, with a savage and outlandish scream, apparently all neck, legs and feathers; a soil above the bank, greasy and slippery, with a deposit of slime; trees marked fourteen feet high by an overflow of half the year; gullies seventy feet deep, and large enough to be the outlets of rivers, covered at the bottom with putrifying logs, and connecting the river with broad and sluggish lakes, too thickly covered with a coat of green buff to be ruffled by the winds which can scarcely find their way through the dense forests; moccasin snakes, writhing their huge and scaly backs at the bottom of these dark gullies;—such was the scenery that met my eye, as I advanced through the first thirty miles of my entrance into that region, which had been so embellished by my fancy. I looked around me, and the trees, as far as I could see, were festooned with the black and funereal drapery of long moss. My eyes, my ears, and my nostrils joined to admonish me that here Fever had erected his throne. I went on board my boat at the approach of night; and when, to get rid of my thoughts, I laid me down in my narrow and sweltering birth, millions of musquetoes raised their dismal hum, and settled on my face. Drive away the first thousand, sated with blood, and another thousand succeeds, and, "in that war there is no discharge." A hundred owls, perched in the deep swamp, in all the tones of screaming, hooting, grunting, and in every note, from the wail of an infant, to the growl of a bear, sing your requiem.

You rise from a sleep attained under such auspices, and crawl up the greasy banks to the cabins of the wood-cutters. You see here inhabitants of an appearance and countenance in full keeping with the surrounding scenery. There is scarcely one of them but what has a monstrous protuberance in the stomach, sufficiently obvious to the eye, vulgarly called an "ague-cake," a yellowish white complexion, finely described in the language of the country, "tallow face." There is an indescribable transparency of the skin, which seems to indicate water between the cuticle and the flesh. Eyes, preternaturally rolling and brilliant, glare in the centre of a large, morbid circle, in which the hues of red black and yellow are mixed. The small children bear all these dismal markings of the climate in miniature. Dirty and ragged, as mischievous as they are deformed, they roll about upon the slippery clay with an agility and alertness, from their appearance altogether incredible; for you would suppose them so feeble and clumsy to move. There is something unique, and cadaverous in the person of both old and young. You would suppose that the grave was dug for them. But the more slender and uncertain their hold to life, the more gaily they seem to enjoy it. They laugh, and shout, and drink and blaspheme, and utter their tale of obscenity, or, it may be, of murder, with bacchanalian joyousness. Shut your eyes, and you would suppose yourself in the midst of the merriest group in the world. Open them, and look upon the hughers, and see the strange fire of their eye, and you would almost believe the chiling stories of the Vampyres.

The first evening of my arrival in these waters found us at the point where the Black, Red, and Tensas rivers mingle their waters in an immense swamp, cheered by the note of no bird of song, unenlivened by the flocks of healthful and edible fowls, as the geese, ducks, and swans, and only vocal with the shrill notes of the jay, the cawing of crows, and the wheeling flight of numberless carrion vultures, that prey on the dead fish that float to the shores. On the verge of the bank above where we lay, and with a little opening in the dead forest, was a family, such as I have described. An inhabitant of such a cabin who lasts two years, may be thought fortunate and long-lived. They gave me thrilling anecdotes, if such they may be called, of the tenants of two fresh graves, that I noticed in the little melon garden by the cabin. They were of that class of outlawed, and homeless strangers, of which there are thousands up and down the course of the Mississippi. The owner of the cabin was a wood-cutter for the steamboats, and had employed these men to aid him.—They had cut wood, drunk whiskey, gambled, and fought, and gouged; and the woman told us, that they had been "charming funny men." But, I use her words, they took the ague, had the fever, and the ague-cake, and grew sullen, and would not eat, and did not care for their whiskey. We sent for an old French hunter, to bring them some good herbs, but before he came, they would not alive any longer, and so they died.

The wife and the mother in this family had once, I dare say, been pretty. She had had the ague four years in succession, and now had the swelling, the filthiness, the brilliant eye, the flippant tongue, and ran on from story to story with more than the garrulity of an old French woman. On an emergency, I presume, she could have handled the dirk with dexterity. She informed me, that for a month in the preceding spring they had been overflowed, and she was in the midst of a flooded swamp, thirty miles in diameter. They built a house on a raft of logs fastened together, and secured from floating away with grape vines. On this raft was stationed the family oxen, pigs, dogs, chickens, and all. They had a barrel of whiskey to keep up their spirits.—Each of these logs was covered with red slime, and as slippery as if greased. And she told us that the logs often brought up the big stomaches of her clumsy children, and that it was hard to keep their shirts clean, as they were the only article of dress they wore. She took me for a cotton-planter, and said, "Now, you planters have but one house, and we wood-cutters have two. We have our floating house on the raft, and when the river falls, and that grounds, we build us another on the bank. Look you there, only three paces from my door used to lie of a sunny morning a couple of thundering alligators, and my Franky there, pointing to a boy, who seemed about four years, who had the customary prominence in front, and was otherwise as mischievous and as ugly an urchin as you would wish to see, that there boy with half a shirt, would needs be playing some of his 'rusty shines,' the funny dog, and so he crawled out, and gave one of them a rap on the snout with the broomstick. The monstrous devil curled his tail, and gave Franky a slap, which tossed him in the air like a bat-ball; and the beast would have had the eating of Franky in a trice. But I heard Franky scream, as the alligator struck him. I seized a kettle of boiling water, and threw it on the horrid creature, just as he showed his white teath to eat Franky, and this drove my gentleman into the water."

The well remembered song of my infancy rang in my ears,

"No more shall the horn call me out in the morn,"

and a chill, as of death, came over me, when I thought that this was the reality of that picture, which to my imagination had been so delightful. I felt, too, the truth and application of the right New England proverb, "that one half the world does not know how the other half lives." The comforting prediction of my friends rung in my ears, "In that savage country you will lay your bones." Certainly thought I, the assignment of your bounds must be the sport of a blind destiny. There are hills, and dales, and mountain streams, and heathful breezes, and cheerful scenery, and millions of unoccupied acres of fertile country, where the means of subsistence even are at least as easy as here. How could voluntary agents, with the power of locomotion, ever have fixed themselves from choice, in these dire abodes? And yet there are always people enough found ready to occupy these positions. The philosophy of a boatman is quick, and near the surface.—The boatmen accounted for their choice of such places by saying, that it required every sort of people to make a world. *Mexican Captive.*

MISCELLANEOUS.

Mint Julep, &c. Our remarks on the propriety of erecting an asylum for drunkards have met with a very general approbation, and been most extensively republished in the other journals of the Union. An appeal to the moral sense of the public will rarely be made in vain. We feel disposed, therefore, to follow up those remarks with some others of a less general application, and of a more delicate nature. Intemperance, the besetting vice of our country, is not confined to the low and vulgar, but the high, the educated, and the accomplished orders of society are not altogether uncontaminated by its influence. It is amongst them that its most melancholy triumphs are obtained. It is there that we have its path marked by a deeper impress and a wider desolation. We shall perhaps startle the quiet and moral portion of our citizens when we assert that habits of intemperance are growing upon the educated youth of this metropolis to a fearful extent. The evidences are not indeed to be found in any disgusting exhibitions of intoxication in the streets. If the evil assumed that shape, it might be more easily eradicated. No; it is to be detected in the general practice of tippling in bar rooms at all hours of the day, without any regard to appearance or any apprehension of results.—Young men of the best families in this city may be found so indulging themselves. The practice is so general as to pass without notice. Brandy and water—mint julips—wine bitters, &c, &c, are the daily, and sometimes hourly, indulgences of too numerous and too respectable a class of our young men. In England when two persons meet, the first salutation is —"a fine day," or "an unpleasant day." In France "a pinch of snuff." In New York, "what will you drink?" At first, the practice may be harmless—but like other sensual gratifications, "it makes the meat it feeds on," and insensibly generates a fixed and pernicious habit.

To see half a dozen youth of family, fortune, and high expectations, crowded round a tavern bar, in the broad day, reckless of observation and consequences, is a sad prospect, and not to be met with in any country in the world besides our own. The taste is soon vitiated—the health affected all delicacy of sentiment, (the only true moral preservative) destroyed—business gradually neglected—low intimacies contracted—characters tainted—till at last, the unhappy victims of this foolish and fatal propensity, are irremediably ruined. This is not speculation. It is not a mere fanciful sketch. Our city can number but too many terrible examples of its literal truth. More than one respectable family will bear reluctant testimony to the ravages of this vile practice. Who can walk our streets without occasionally meeting some bloated and broken countenances—marked with the sad traces of unnatural disease? Ask who and what these poor creatures are, and you will be but too frequently told—that they were born in a fair station and educated with the brightest hopes; but that station and those hopes, the affection of their families, and the respect of the public, have all been sacrificed to the poor, ungentlemanly and degrading habit of intemperate indulgence.—It is the source of every other social offence. It is the great fountain which deluges the gaming room and the brothel with their pestilent population. But how is the affliction to be mitigated? The suppression of tippling houses and diminution of licenses may be serviceable to the morals of the "small vulgar"—but the "great vulgar" are not to be checked by any such restraints. Nothing but a broad and public stamp of moral reprobation can affect them; parents, guardians, masters, tutors are called upon to visit the lapses of those committed to their care with the most earnest admonition or the severest censure.

Let them point out by name the many and memorable instances of degradation and ruin which have happened in this city. A young man just beginning to drink his *julep* and *bitters*, must look not to his own companions, but of those who have had a few years the start of him, for proofs of the effects which these sensualities produce. If he has the good sense to profit by the experience of others it is fortunate; if not, it is only some happy interposition which can save him. *N. York Enquirer.*

Extract of a Letter from Professor Robinson, *to one of the Editors of the New York Observer, dated Paris, July* 29, 1826.

Most of the leading men whom I had hoped to see, are at this season out of the city. The public lectures also are in general suspended for the present—at least those at the Oriental School, at the College Royal, &c, &c. They do not re-commence till the close of November. I yesterday called on the Baron de Sacy. He is a fine model of a veteran scholar; small, thin, of a sallow countenance, and over seventy years of age. He yet toils along the path of Arabic literature—a path which he doubtless finds strewed with many flowers. He is just finishing the printing of a second edition of his Arabic Chrestomathy, in 2 vols. 8vo. very much enlarged and improved. When that is completed, he will immediately commence printing a second edition of his Arabic Grammar, with large additions and alterations. The printing of the new edition of the Arabic Lexicon of Golius is soon to be commenced at Bonn, under the superintendence of Professor Freytag, a pupil of De Sacy, who has recently been assisted by the Prussian government to visit Paris, England, and Copenhagen, in order to obtain materials for the improvement of the work.

All the modern Oriental languages are taught here with great advantage; but it is solely for their own literature; while in Germany they are cultivated with particular reference to the illustration of the Hebrew.

VENICE.

The power and efficacy of commerce, in bringing prosperity to a state or country, is no where more strongly exemplified than in the rise and progress of the republic of Venice.

On the fertile margin of the Po, near where it loses itself in the Adriatic sea, lived the Veneti, a very ancient nation, resembling the Gauls in their manners, but of a different language. They were an active and heroic people, and are famous in the tragic and fabulous poetry of antiquity. The first historic notice of them is their maintaining their possessions against the incursions of their neighbors, five or six hundred years before Christ. They were subsequently swallowed up in the Roman empire but always kept their name and language.

When Attilla invaded Rome, their towns were levelled, their property was pillaged, and the inhabitants devoted to a promiscuous massacre. A small remnant, who escaped the sword, fled to a cluster of little muddy islands near the mouth of their river, where the channels between were too deep to be forded, yet too shallow and intricate for ships; so that they were secure at least from the further violence of their enemies. But they were in want of every thing; for their islands of refuge yielded none of the necessaries of life. No people were ever more completely wretched. The noble, and plebeian, all reduced to the common level of poverty, constructed some miserable huts, and supported themselves with fish. They soon commenced the manufacture of salt, and when times grew quiet, conveyed it to the neighboring coasts in their little boats; and as they became adventurous by experience, pursued their trade, by ascending the rivers into the interior country, receiving grain and other products in exchange. From such distressful beginnings; from such a limited space of earth; with the heavens only for a covering; with no wood, no raiment, no utensils, with nothing save the spirits of men, and *the knowledge of commerce*, this pitiful handful of an ancient and heroic nation laid the foundations and commenced the superstructure of the renowned and illustrious city of Venice. *Amer. Traveller.*

LINEN AND DRAPERY STORE,
STATE STREET,
Two Doors below Washington Street.

C. C. NICHOLS has just opened a General Assortment of Superior Fabric of Goods in the above line, of recent importation; consisting of

Grass Bleached and Soft Dressed French and Irish Linens, by the ps. or yd.
Linen Cambrics, of various qualties.
English and American Cotton Shirtings.
Black Linens.
Sup. Milled and Gauze Welch Flannels.
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Pongee, German, Spitalfield Cotton, and Linen Cambric Pocket Hdkfs.
Black Italian Silk and India Cravats, from 31 to 42 nches square.
Eniglish Prince's Silk Pocket Handkerchiefs.
3-4, 5-4, and 6-4 White and Figured Cravat Muslins.
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Paris Kid, Silk, and Linen, Assorted, Colored Gloves.
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Ready made French and Irish Linen, and Cotton Shirts, with Plain or Frilled Bosoms, made in Superior Style.
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Shirt Collars; Gentlemen's Mourning Hat Crapes, &c.

☞Gentlemen will find a convenience in this Establishment, as they can always be furnished with any of the above Articles, at the shortest notice; or can have their Linen made agreeably to their fancy, by giving seasonable notice; and none but the first quality of Goods will be offered for sale. sept. 23

WARE'S DISCOURSES.

A FEW Copies of the first edition of "Discourses on the Offices and Character of Jesus Christ, by Henry Ware, Jr, may be obtained at this Office.

A new edition of this work has also lately been published designedly for the accommodation of those who purchase for distribution.

SPARKS' THEOLOGICAL TRACTS.

COMPLETE sets of this work may be obtained at this office.
Also, of the Unitarian Miscellany Sept. 9.

DR J. B. FLINT has removed from the corner of Leverett St to Green St, next door to the Congregational Church. Sept. 16.

TRACT—No. 8.

A DISCOURSE on the Evidences of Revealed Religion by William E. Channing, D. D. just published by the American Unitarian Association, and for sale at the Depository. pp. 35. Price 6 cts.
Sept. 16. 3t.

CHRISTIAN DISCIPLE—New Series.

A SET of this work well bound, may be had at this office. Sept. 9.